UNITED LODGE OF THEOSOPHISTS
BANGALORE CITY.

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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THE AMERICAN DREAM

[The dream of which **Paul E. Johnson** of the Boston University School of Theology writes here is of a true democracy with equal liberty and opportunity for all. The dream lives still, although the North American Republic, founded with such high hopes a century and a half ago, has fallen short of its great opportunity to give a demonstration of Brotherhood *in actu*. But Mr. Johnson does well to recognise the vision or the dream as not American alone. It is and it will always be, as it has ever been, the dream of all men of good-will.—ED.]

This day, April 14, 1945, is a day of national mourning. As I write these lines, the American people pause to contemplate the death of Franklin D. Roosevelt. Newspapers and radio stations devote entire attention to this event. Schools, stores, courts and libraries have closed; dinners, entertainments, athletic and social events have been cancelled. Memorial services are being held everywhere, in churches, public buildings and factories. Bells toll, flags are at half-mast, moments of silence are observed.

Many have opposed him politically, most Americans have disagreed with him on one issue or another. But all unite this day to share sorrow and appreciation. This is more than a formal tribute to the thirty-first President of the United States. There is a deeper sense of personal loss and national crisis. For Roosevelt had identified himself with the American dream. He had devoted his energies to the common man and given his life for the freedom of all. He had tried to raise standards of living, to dignify labour, to defend the oppressed, to share and co-operate with other nations. Would these aims be carried on?

The American dream for three centuries has been democracy for all. For this came the pilgrims to a new world, to achieve a freedom not granted in the old world. This dream was written into such early colonial documents as the Mayflower

Compact of 1620 "to enacte, constitute and frame such just and equall lawes....as shall be thought most meete and convenient for ye generall good"; and the Charter of Rhode Island in 1663 "to secure... the free exercise and enjoyment of all their civil and religious rights... that all and every person and persons may...at all times hereafter, freely and fully have and enjoy" them. It was written into the Declaration of Independence in 1776:—

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

Yet freedom and equality are not easy to find or achieve. In spite of solemn covenants, charters and declarations, the road to universal freedom and equality is long and difficult. Neither the early colonists nor present-day Americans have completed their quest for equal freedom. Georgia was a colony of prisoners. Virginia women were imported on contract to marry; indentured servants in other colonies were bound to work off the price of passage. Negroes were captured and brought as slaves. The Declaration of Independence has been an ideal, not an accomplished or a completed fact. Where have men ever been entirely free or perfectly equal? The Declaration is one of intention and purpose to create a society where all shall become free with equal opportunities.

Toward this democratic purpose notable progress has been made. Separate colonies have composed differences and united in a constitutional government by consent. Laws are made and administered by elected representatives, the rights and responsibilities of citizens have been defined and defended by courts of justice. Education has been provided for all, standards of living have been raised, freedom to work and contract has been improved, public health and social security have been sought, freedom to worship has been granted, freedom of speech and assembly have been enlarged. And yet there are glaring inequalities in most of these matters as between the most privileged and the least privileged. These contradictions distress and discourage, delay and deny the American dream.

E. Stanley Jones[1] calls these contradictions the seven hesitations of democracy. In the face of progress toward democracy throughout American history, there have been faltering hesitations to carry the American dream into complete reality. He lists these as follows:—

1. Whether to take in the territories beyond the original colonies on the basis of equality or make them subordinate.

[1] *The Christ of the American Road.* By E. STANLEY JONES. (Abingdon-Cokesbury Press, New York. 1944), pp. 66-89.

2. Whether half of the population—women—should have equal rights.

3. Whether democracy should be extended to the children.

4. Whether labourers should enjoy economic democracy.

5. Whether to extend equality to those of another colour.

6. Whether democracy belongs equally to those in America of Asiatic origin.

7. Whether democratic privileges should be extended equally to all peoples beyond our own borders.

He points out that each of these hesitations comes to focus upon the word "all," in our Declaration of Independence. Are "all men created free and equal"? This is a question of faith, and many in every nation seem to doubt it. The facts of inequality are so evident, and the desire to have more and get ahead of others so prevalent, that it is hard to believe in democracy for *all*. Democracy is desirable for some, especially for ourselves whoever we may be, but is it good for all? *The hesitation is fatal, for if democracy is denied any one, it is not democracy.*

The first hesitation was overcome, and the new territories were eventually brought into full statehood and equality with the original thirteen colonies. Alaska, Cuba, Hawaii and the Philippines are current issues, and the recent legislation to free the Philippines is a victory for democracy. The rights of women and children are advancing in democracy by public schools, public health and women's suffrage. But child labour and unequal vocational opportunities for women are hold-backs. Labour has made great progress through union organization but contests with property owners continue. The anti-labour policy of the capitalist-controlled press is a handicap.

The denial of equal opportunities to Negroes and Orientals is one of the sorest points in American democracy. Lincoln's Emancipation Proclamation followed by Constitutional Amendments removed the evils of slavery, but the Civil War and other coercive measures have not healed hostilities or prejudices. Segregation of the Negro in housing and the Japanese-American in war relocation, unequal educational, political, economic and social advantages, and exclusion of Asiatics from citizenship are tragic denials of democracy. Negro children repeat the oath of allegiance "One nation indivisible, with liberty and justice for all," but add under their breath "for all but me." Patience, strained to the breaking point, flames forth here and there in violence and riot.

Yet, in spite of hesitations, the opportunities of minorities are surely, though not always steadily, enlarging. The Fair Employment Practices Commission has brought the influence of the Federal Government to better economic opportunities for the Negro. New York and other States are also working toward fair employment practices. Labour unions are demanding equal rights for Negroes. The newspapers do not report how many riots are averted

by volunteer interracial committees in numerous communities South and North who are creating democratic fellowship and good-will. Japanese-Americans are now released from camps and friendly citizens are helping in the difficult task of resettlement in local communities all over the nation. Chinese are now admitted to citizenship, and many enlightened citizens are demanding repeal of other Asiatic exclusion.

The final hesitation is in extending democracy to all peoples beyond every border. Woodrow Wilson pronounced this as the American purpose during the first World War (April 2, 1917):—

> The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion....We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made secure as the faith and freedom of nations can make them. ...A steadfast concert of peace can never be maintained except by a partnership of democratic nations.

We faltered sadly from this world democracy by a reaction of isolationism, declining the League of Nations, the International Court of Justice, checking immigration, raising tariffs and boycotts, and drifting blindly into a more destructive war. Our failures and follies are grievous and many, even as other nations' and idealists', who have taken short-cuts and come far short in deeds of words and professions. Bitterly have we paid for our failures in democracy for all people everywhere. Truly, the wages of sin and selfishness, pride and folly, are death for the innocent as also the guilty.

Have we learned our lesson that democracy to work at all must work for all? It is too early to predict how much we have learned or how far these lessons will guide us. But we do respond to the Four Freedoms as the inalienable right of all peoples. We do see that the Atlantic Charter is meaningless if it applies only to the Atlantic. We glimpse the futility of democracy at home if it is wedded to imperialism, conquest or oppression abroad. We question the Dumbarton Oaks proposals not because they go too far, but because they do not go far enough toward democratic co-operation among nations.

On the eve of the San Francisco Conference, there is in America a spirit of hope mingled with determination to carry on from democracy limited to democracy unlimited. We plead for a World Bill of Rights, a democratic opportunity for subject peoples, an equal voice for small nations, and a limitation of national sovereignty to give adequate authority to a World Organization for Peace and Justice.

The dream haunts us yet. Step by step we follow on to complete the unfinished task of equal freedom and opportunity. And the dream is not American alone, for as we understand each other better we discover

it is the Dream of Man. All men, women and children in every land and age have wearied of oppression, have dreamed in hope or despair of a better world, a society with freedom for each and equal opportunity for all. From every nation and culture we come together with separate dreams of democracy to unite in one great devotion to make that dream come true for all.

There is more to this than we realize. The Dream of Man is also the Dream of God. For man is not alone in his agelong struggle against oppression, toward freedom. Man might otherwise fail, except he has in God the Supreme Ally, who suffers with us, and leads us on from defeat to victory. Now and then we lose sight of God, because he works so silently and steadily. Then we shout that armies and navies, power of numbers and might of mechanized armament will win the day. But when the shouting and the tumult die, we see how unstable is all dust, and empire that builds on the dust of material power. Empires rise and fall, day after day, with no release from oppression or permanent progress toward freedom.

The real issues are of the Spirit. In this all religions agree. And, as psychological, social and political sciences grow mature, they will be more apt to agree also that without a change of attitude, without a truer desire to extend freedom to all, our labours are in vain. Hostility and prejudice, pride and selfishness, are spiritual attitudes of persons to persons. Until we convert the spiritual attitudes to good-will and mutual understanding, unselfish and brotherly co-operation, no other efforts can hope to bring peace and democracy. Democracy begins at home, in a deeper desire to share our best with all. It does not end until it reaches the farthest person on this planet in the spirit of wanting others to have the best that we enjoy. Democracy is therefore a spiritual achievement. It is the mutual faith and love of God and man, each for all.

PAUL E. JOHNSON

THE QUEST

Where dost thou seek me, O mortal ? I am ever by thy side,
Not in holy seats of worship wilt thou find that I reside,
Not in temples famed for grandeur, nor in mosques with lofty domes,
Nor in churches, nor in hamlets, nor e'en in cities or pious homes,
Nor in the deep sacred rivers—holy bathes of pilgrimage,
Nor on the mighty peaked Himalayas—seats of many a venerable sage,
Nor in forests, glades or valleys wilt thou come face to face with me,
Nor if thou thy lifetime wander in a fervent search for me,
Nor in peaceful sylvan grottos, nor in niches built for me,
Nor with all thy knowledge of sciences can thou solve my mystery,
Nor if thou decades hast laboured in deep study of scriptures old,
Dost thou hope with all thy wisdom my elusive form to hold ?
Yet, if thou have faith, O mortal, to thee shall I the truth reveal,
Search within thy heart, O mortal, and lift the veils which me from thee conceal.

"ANUP"

THE REVIVAL OF VILLAGE INDUSTRIES

THE WORK OF THE A. I. V. I. A.

[Many recognise industrialisation as an evil, but consider it inevitable for India under existing world conditions. But is it really inevitable? The fact that highly industrialised States are not free from sordid conditions of life, since in them the Good, the True and the Beautiful struggle for their very existence and poverty flourishes and not prosperity, contentment or happiness —is not that fact alone a clear warning to India?

That those who have set their faces against industrialisation for India are not visionaries but practical men with practicable plans will be apparent from the following article. **Prof. R. V. Rao,** M. A., who heads the Economics Department at the Dharmendra Sinhji College at Rajkot, Kathiawar, describes the aims and the constructive work of the All-India Village Industries Association. The truest help is helping individuals to help themselves. However modest the Association's achievement so far may seem, compared with the vastness of the problem, its effort is on sound lines. The longest journey begins with a step, and that the A. I. V. I. A. has taken—in the right direction. Interdependence has been the key-note of village economy down the centuries. The revival of village industries on an effective scale means the recovery of that ideal in practice, which is perhaps even more important for our country and the world than the tangible benefits which such a revival holds in store for India's impoverished millions.—Ed.]

It is well known that India is predominantly a land of villages and that the bulk of the population is to be found in villages with agriculture as their mainstay. Any scheme of uplift must be directed towards the poverty-stricken, half-fed people who inhabit them. In the past, Indian villages had rich industries which are still unsurpassed in craftsmanship. But they are swiftly dying. It was with the object of helping the villagers to add to their income by taking to profitable cottage industries that the All-India Village Industries Association was started. In this contribution, an attempt will be made to give an account of this work, which is not insignificant.

The word "village" had come to connote everything contemptible: ignorance, disease, dirt, huts not fit for habitation, starvation, industries unscientifically carried on, grim poverty etc. Since all civilisation and culture have their roots in village life, how did this downfall of the villages come about? Should we accept the present state as it is or do we need to change it? If the latter, we have to consider what brought about this change. These are some of the questions that have

begun to trouble thinking minds.

For several years past, the Indian National Congress has taken up village reorganisation and reconstruction as one of the main items in its constructive programme and when Gandhiji took up the lead of the Congress, he brought into the forefront the idea of a non-violent society where the well-being of the country is measured by the well-being of the masses. Hence it was that at the Forty-eighth Session of the Indian National Congress, held on 14th December 1934, the All-India Village Industries Association was formed in pursuance of a resolution sponsored by Gandhiji, and Shri J. C. Kumarappa was requested to build up the organisation. It was to be a self-supporting, industrial and non-political organisation working under the advice and guidance of Gandhiji, having for its object "village organisation and reconstruction," including the revival, encouragement and improvement of village industries and the moral and physical development of the villagers of India. It may be mentioned that, till then, there was no central organisation for the resuscitation of village industries and the all-round development of Indian village life.

During the last few centuries, village industries have decayed. Food crops in recent years gave place to money crops. To satisfy our economic needs we had to depend on imports from abroad. The middleman has become the bane of production and distribution. A survey of the villages shows that economic uplift of the villagers lies in devising ways and means for the increase of occupations and industries so that their income may be greater. We have thus to "open avenues of gainful occupations for all."

Maganwadi, where the headquarters of the All-India Village Industries Association are located, is a few minutes' walk from the Wardha Station. The extensive sites are the gift of the late Jamnalal Bajaj.

There is a misapprehension that the idea behind the All-India Village Industries Association is to "go back" and stem the tide of progress. But this is not the case. What the Association is striving for is decentralisation of production and thus avoiding the evils of capitalism. There was a time when its activities were viewed with suspicion by the Government. When the Association was launched there was no ground prepared for it. There were a number of industries in a decaying or a dying state. There was a crying need for research, training, the opening of new markets, the creating of good-will of consumers etc. During these seven years the Association has succeeded in making the people "village-conscious" and has developed their economic thinking along the lines of the decentralisation of industries by fixing minimum wages, organising exhibitions and giving training in village industries.

When "village industries" were mentioned, people used to take

a patronising attitude, considering village work as merely philanthropic. During these seven years, the Association has shown how village industries stand on their own merits.

A visit to Maganwadi clearly shows how we can help the resuscitation of village industries. The Association started work with an immediate programme for village sanitation and hygiene and an improved diet for the villager. Accordingly, it included in its programme the popularisation of hand-pounded rice, hand-ground flour, pure ghani oil, and village-made gur. It has produced for domestic use paddy and flour chakkis which are in great demand in various parts of the country.

The Association naturally is supporting such industries as are of wide application, require little capital outlay, and are capable of being tackled by each village without outside help. The material necessary is practically universal; little or no capital is required and the necessary skill can be acquired in a few days' training.

A visitor to the Gram Udyog Bhawan (Village Industries Court) will be struck by the valuable work done there. It has several sections devoted to industries such as paddy husking, flour grinding, oil pressing, gur making, bee keeping, paper making, and soap making out of indigenous materials. Besides these, tanning and leather work, dairying, horn work, button making, coir spinning etc., are going on in several centres in India under the auspices of the Association.

A few passing remarks may be made about the various industries. It is admitted that the deficiency in the nutritive value of polished rice is the cause of several diseases. In addition, it has been calculated that if people give up milled rice and take to consuming hand-pounded rice, the output can be increased in addition to providing employment to several lakhs of people. When the bran and pericarp are removed, in the process of milling, rice loses at least 10% of its weight. In these days of scarcity of food-stuffs, it is important to realise the need for using hand-pounded rice. What applies to paddy husking in rice-growing tracts equally applies to flour grinding in wheat-growing tracts. With the Maganwadi flour chakki of eighteen-inch diameter, one can grind with ease five pounds of flour in an hour.

Similarly there are millions of palm trees in India and, if they are utilised for making gur, several crores' worth of gur can be produced. Each tree yields in the season gur worth about Rs. 5/-. It is, therefore, a sound economic proposition that efforts should be made at making gur from palm juice.

India is the largest producer of oil seeds in the world, yet a large quantity of oil seeds is either exported or pressed in oil mills. Consequently, the village oil man has lost employment and oil cake, a nutritive article of feed for the cattle, is also lost. Indeed Mahatma-

ji has been insisting upon self-sufficiency in production, if the villagers are to be prosperous. Ghani oil is said to be nutritive and efforts should, therefore, be made at preventing exports. Surplus or stale oil can be used in making soap, paints, varnishes and also for lighting.

On account of the kerosene shortage, we have been forced for lighting to look to other devices than kerosene lamps. The Association has therefore taken up the problem and succeeded in evolving a lamp, the "Magan Dipa" as it is called, for burning vegetable oils. These lamps are in great demand.

The bee-keeping section clearly demonstrates how this industry requires little outlay, running expense and space, and how valuable it is as a subsidiary to agriculture.

A visit to the paper-making section shows how paper can be made from all kinds of village waste, such as old palmyra thatching, rags, waste paper, jute waste, bamboos, waste straw, plantain stalks etc. It is a simple industry needing little equipment, and little technical skill. At a time when paper imports are stopped, we should do well to develop the industry. Like Khadi in dress, hand-made paper in stationery has become a symbol of nationalism. The Association is trying its best to improve the quality of paper so that hand-made paper can sell on its merits and not on sentimental grounds. Further, as Gandhiji says, hand-made paper is artistic. In fact, when Gandhiji once visited the paper department, he observed that even though hand-made paper might not be able to compete economically with mill paper, yet it could sell on its merits since it showed the artistic capacity of village life. Even here the Association wishes to bring modern scientific knowledge and skill to bear on the industry in order to make it more efficient so that people can get profitable employment. That is why the Association recently decided to make use of machinery in the production of pulp. To quote Shri J. C. Kumarappa: "To increase efficiency, we shall do all in our power to utilise mechanical aids which will not lend themselves to the exploitation of others."

The buildings of the Gram Udyog Bhawan are all simple, being constructed of bamboo and mud. They represent typical village life. They can be easily kept in condition.

The training-school for village workers conducted by the All-India Village Industries Association is the first of its kind in India. Besides giving training in the various industries, students receive instruction in Gandhiji's Teachings, in the principles underlying the All-India Village Industries Association, in health, hygiene, sanitation and book-keeping. Considering the vastness of the area to be served, the difficulties of language and the nature of work to be done, there is great need for each province to have its own training-school.

The Association has members, agents, affiliated institutions, certified shops, and recognised producing centres throughout India to spread the message of the All-India Village Industries Association and to carry on the work in accordance with its programme. As it was found to be difficult to organise the Association's work in the provinces from Wardha, it has been decided to have provincial organisations which are expected to be functioning shortly. To disseminate the results of the work done, publications on special subjects and industries are undertaken, along with a periodical, *Gram Udyog Patrika.*

On the whole, during these nine years, the Association has succeeded in making the people understand that the economic welfare of the nation depends upon the villager. No discerning critic can say that the work so far done is insignificant, though it might have touched only the fringe of the problem. We require a band of workers imbued with missionary zeal, to carry the message of the All-India Village Industries Association to the villagers. Gandhiji is always practical in his plans and the All-India Village Industries Association is the concrete result of one such plan.

To sum up, then, the object of the All-India Village Industries Association is not at all to go back but to improve the lot of the villagers by decentralised production and to teach them to make a worthy use of their idle time. It works with a far-reaching economic philosophy which aims at establishing a new economic order where man will not exploit his fellow-man. It is, in fact, Gandhiji's attempt to uproot imperialism, war and violence by establishing a new economic order where exploitation is unknown. True to the heritage of India, Gandhiji is showing to the war-ridden world the economic forms of non-violence and peace. It is hoped that the public will co-operate in the work of the All-India Village Industries Association in its attempt to bring about the prosperity of India, the land of villages. In the economic life of India, village industries are bound to play an important part. They will exist as long as India lives in villages. These industries cannot fail to remind us of the times when they were the marvels of the world. They have lived all these long years and if given some attention, they can still meet our demand.

R. V. RAO

POST-ISLAMIC RELIGIONS OF THE NEAR EAST

[**Dr. Munir Abdallah Moyal** of Jaffa writes here of an absorbing subject little known outside of the Near East. Our readers' attention is invited to the appended note.—Ed.]

The post-Islamic religions of the Near East are like sensitive plates upon which were super-impressed, one after another, the cult of Mithra and the Jewish, Christian and Moslem religions, split into scores of heresies and blended with Neoplatonic doctrines; but the predominant influences seem to be Brahminical. They are like branches of Brahminism stripped, rolled by the stream of history and washed upon the shores of the Mediterranean Sea, but they are still recognizable.

For understanding a man, a nation and a religion, one must observe the country which gave birth to them and witnessed their growing up. The symbol of the post-Islamic religions is the barren, naked mountain: Lebanon and Hauran for the Druzes, Anti-Lebanon for the Ismailiehs, the Ansarieh mass of mountains for the Nosairis and the lofty Sinjar for the Yezedis or "Devil-Worshippers." All conquered or non-conformist communities have taken to the mountains. Life is very hard there; there is no rich land to be wrested from its cultivators, no gold to be plundered, so the conquerors occupy one or two vantage-points and, after a more or less protracted period of persecution, leave the wretched to their wretchedness. Highlanders are often very religious-minded and, having little intercourse with other people, they have retired within themselves and have a great propensity for mysticism. In the mountains after one valley comes another; after one peak comes another; it seems endless, the more so in that they are often shrouded in clouds and fog. These common features will make us understand better the common characteristics of these religions: they are all secret and admit converts with difficulty, if at all, their secrecy being born of persecutions and of the natural taciturnity of highlanders. Like the different valleys and peaks these religions have several degrees of initiation. (Terrible punishments are in store for the initiated who reveal these secrets.) The final teachings are shrouded in clouds and mist and only when one has reached the top of the range is one able to see all the mountains. It is only when the initiate has passed through all the degrees that he is able to understand the whole religion.

All the post-Islamic religions have two common bases:—

(1) The belief, under one form or another, in the Hidden Imam who is

bound to reappear sooner or later and to establish the Golden Age. We must examine the course of history for understanding that. The Caliph Ali, nephew and son-in-law of Mahomet, was murdered by Moawia and his second son Hosein, by Moawia's Yezid successor. The upholders of the legitimate succession opposed without success the Ommeyyads (the dynasty founded by Moawia) and their successors the Abbassids. These legitimists (self-styled the Shi'ites or the partisans) saw disappear with their hopes successively several branches of the Prophet's offspring by Ali and Mahomet's daughter Fatima. From that took birth the belief (*raj'a*) in the return of the Hidden Imam, beyond any doubt inspired by the Jewish and Christian belief in the Messiah. This belief in the Hidden Imam, Mousa, Ismael or Zeid according to the different sects, impressed its seal upon the post-Islamic religions. The persecutions produced their mentality and their ways of secret societies and caused their fragmentation. It is the Kali-Yuga of the orthodox Brahmins.

The several sects deviated from Islam to such an extent that its dogmas are hardly recognizable. According to the Shi'ites, the godly light of Adam was transmitted to the Prophets, then to Mahomet's father and to Ali's, then to their offspring and to their descendants born of Fatima. So the Hidden Imam cannot possibly sin. At no moment of his life could he have committed a single offence against the Law. He is infallible in the government of men. Popular beliefs go even farther: the Imam can work miracles, he has no shadow, being a pure soul of light and a pure emanation of deity. So every founder of a post-Islamic religion taught that he was actually the Hidden Imam returned (such is the case of the sixth Fatimite Caliph Hakkem, the founder of the Druze religion and, in our days, of Koursheed the living god of the Nosairis) or was inspired by the Hidden Imam. (Mirza Ali Mahommad, founder of the Babists and his disciple Baha Oullah, founder of the Bahaists are in this case.)

(2) When one studies these religions he observes that their founder had been deeply impressed by the Brahminical doctrines and had studied in India under the guidance of some holy pandit. So the Persian mystic Hamsa, prophet to Hakkem, had taken a typical Brahmin name. The individual soul is symbolically named by the Brahmins *hamsa* (swan). This word *hamsa* contains the syllables which compose the word *saham*, which means the non-separated soul (*Sah am*—I am this). Hamsa, the apparent meaning of which is the Swan, means therefore the contrary of *saham*, *i. e.*, the separated soul.

So, beyond the multitude of symbols and fables which lull the non-initiated, the one who has reached the top of every religion seeks the primordial Atman, the neutral principle which one can describe at all

only by saying "Not this, not this." But for all that, it can be found, for it is in ourselves. To reach this reality the initiated strives to kill in himself all desire, all movement, in order to find himself, the first Brahma who sleeps in a dreamless sleep. So when the initiate has reached this point he is liberated, he will not be reborn; but it is very seldom that one reaches this degree, after thousands of lives, so the initiated Druze and Nosairi ask in their prayers never to come back upon this earth. This strikingly recalls a passage of the *Svetasvatara-Upanishad* (1-6):—

In this wheel of Brahma where all things find their lives and rest, turns and returns the Swan (individual soul) as long as it deems itself different from Him who had turned the wheel. But as soon as it acknowledges its unity with this One, it reaches the peace of immortality.

The ordinary initiates who have not reached such a degree are left to believe in the existence of a Paradise or a Gehenna similar to Mahomet's or to the temporary ones of Siva and Vishnu.. But in the superior degrees, reached by severe self-discipline, by exacting gymnastics of the mind and the body tending to concentration and to the overcoming of the laws of matter, these terms are understood quite otherwise. The term Paradise applies to the soul which has reached perfection and the conception of the absolute unity of God (otherwise the First Brahma), the goal of all perfection. Gehenna simply means remoteness from God, revolt against His emanation, the Real Imam. This state of the soul takes the name of *meskh* (metamorphosis) and the same word applies to the sojourn upon earth of the revolting and ignorant soul.

Such doctrines would hardly be understood by the vulgar who do not pass beyond the first or second degree of initiation. For passing all the degrees one must know the whole of human knowledge. Only a handful of very superior spirits can possibly reach these supreme states, *vairagya* or the death in oneself of all desires and the *krita buddhi*, the real intelligence which considers all things *sub specie æternitatis*.

No soul is doomed to eternal Gehenna; each comes back on earth in successive incarnations until it will acknowledge the Imam of the epoch and learn theological science under his guidance. Evil equals ignorance, considered as the absence of good as a corollary to the law of emanation, according to which certain things are more or less remote from their principles. This evil must disappear some day since at a certain epoch the whole creation is bound to reach its supreme goal, which consists in rising to the nature of the "Universal Reason" and being absorbed in it. "Evil is only deprivation of good, as darkness is deprivation of light." (*Fragments Relatifs à l'Étude des Ismaïliens et de Leur Religion.* By S. Guyard)

The Nosairis acknowledge seven states of transmigrating souls and

name the three first states: *waskh*, *tachchcet* and *cachchache*. As the Nosairi sacred book *Al-Madjmou* gives no explanation of these states, deemed useless for the initiated, we do not know the actual meaning of these three words. The four other states are *naskh* or the passage of the soul into an animal of the same temper, for instance, the soul of a courageous man going into a lion's body or the soul of a coward into a hare's, *raskh* or the passage of the soul into a plant and *faskh*, its passage into inorganic matter. After having been thus purified the soul passes anew into a man and after his death under this form, is changed into a star in the sky. If a man has sinned his soul will be reborn as a Christian, a Sunnite Muslim (the Shi'ite is considered more or less akin because of the common belief in a Hidden Imam) or a Jew, until the sinner has done penance. The Heathen are changed into animals serving and feeding men.

For the Druzes the soul may be debased if it has not resisted the lust of the body or it may be exalted by its union with the "Universal Intelligence." When this union is perfect it makes a true *mouahhed* or unitarian.

On reincarnation the Druzes' sacred books profess the Mithraic dogma of anabasis and catabasis. Catabasis is the *taghire-el-souar* or *meskh*. The soul, through bodily desires and the weight of worldly thoughts, may forget the eternal light and descend lower and lower, in gradual oblivion of the dogmas of the true religion. It is then embodied again and again in bodies more and more dominated by matter. The Druzes refute the Nosairi doctrine of human incarnation in animal form on the ground that it would not be just for a soul to be punished so, for animals would have no remembrance of what they had done in a former human form.

In anabasis a contrary direction is taken until the soul, having reached the height of religious knowledge, has no more need to pass through further bodies. It is gathered then into the bosom of the Imam until the moment when he will reappear resplendent with glory.

Some Cabbalists, such as Solomon Luria and Hayyim Vittal, believe in metempsychosis. According to them, all souls, even the most pious, must pass through bodies in order to be purified, were it only for the first sin of Adam—the *Cabbala* also admitting original sin. Luria saw souls everywhere, even in the rivers, trees and stones, like the Japanese Buddhists.

The Druzes profess that their number must always remain fixed through all eternity. But in the course of history this warlike nation has witnessed great losses of warriors not compensated by a corresponding number of births, so they hold that the supernumerary souls have flown to the Himalayan mountains (another dim recollection of what they owe to the Brahminical religion) and founded there a new race of yellow

Druzes. When the time comes these yellow Druzes will come and help their white brethren conquer the world.

In the Yezedi doctrine we find the same law of reincarnation but the soul does not always ascend, it may also retrograde. The spirit of the wicked is embodied in a dog or in another animal but after a certain period of ordeals it may return into a human form. No Gehenna with eternal chastisements exists; it would be inconsistent with divine justice and clemency. According to one of their popular legends Gehenna was actually created before Adam but our common ancestor gave birth to a son named Ibricq-Sa'outa. During six years this man suffered unbearable sufferings and filled a vessel to the brim with his tears of agony; then "he poured it over the fire of Gehenna and the fire was quenched and mankind will never suffer from it."

So all the post-Islamic religions believe in the law of Karma, effects produced by our deeds, and that, according to these deeds, take place reincarnations under such or another form for such or another destiny. These religions are far more comforting than the monotheistic ones, for they offer to mankind far greater scope for hope, as does the Brahminic religion from which they derive in part.

MUNIR ABDALLAH MOYAL

A NOTE ON THE ABOVE

It is a very interesting, if a necessarily partial, comparative statement which Dr. Munir Abdallah Moyal presents above. The secrecy in which these peoples of the Near East are shown to preserve their real tenets amply explains the variation between different accounts of their doctrines. The uninitiated even among the Druzes themselves, it is said, have never seen their sacred writings. What the public knows, therefore, of the profoundly mystical beliefs of the Druzes of Lebanon, "the Sufis of Syria," is little, and that little largely misleading. Few have been the outsiders privileged to be admitted to their mysteries; many those deceived by the apparent frankness with which the Druzes meet the curious inquirer. They are said to repudiate as an insult the designation "Druze," calling themselves the "Disciples of H'amsa" or "El-Hamma,"—the teacher who came from Central Asia and appeared among them in the tenth or eleventh century. Dr. Moyal accepts the majority view in assigning the founding of the Druze religion to Caliph Hakkem. The Druzes themselves, according to H. P. Blavatsky, who had studied them intimately and enjoyed their confidence in an unusual degree, call H'amsa their founder, identifying him with Hemsa, the Prophet Mahomet's uncle. He, they say,

tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A. D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit.

Several centuries later he is believed to have appeared in another body to found the brotherhood.

The Yezedis are known as "devil worshippers." Some of their rites, which travellers have described, are "black art" practices designed, it is said, to propitiate the evil forces, whose power they dread. But their "Muluk-Taoos," it has been explained, the Deity whom they worship under the form of a peacock, is not the devil but the symbol of "the hundred-eyed Wisdom" and of occult knowledge. Travellers have borne witness to the strict morality of the Yezedis as well as of the Druzes.

It is an intriguing speculation what the connection is, if any, between the Nosairis whose tenets Dr. Moyal also discusses above and the Nazarenes, otherwise known as Mendæans or Sabians. (Pliny called the inhabitants of the part of Syria where the Nosairis live "Nazerini," and the names are certainly suspiciously similar.) The Nazarenes are said to derive their traditions from the remotest Chaldeo-Akkadian theurgy.

Dr. Moyal's article brings out the remarkable similarities between these several faiths. But it seems unnecessary to ascribe that similarity to a common Brahminical influence. The doctrines of which the beliefs of these sects are reflections, however wavering or distorted perhaps in some respects, were once universally held. They were not the peculiar appanage of Hinduism but the inheritance of all the nations the world over. With the Druzes, for example, the deific principle is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedantins or the Nirvana state of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of a portion of the divine impersonal and abstract wisdom in a human form. It is noteworthy that "Hamsa," like "Christos" is a term used also for the divine and higher soul of man, the *Nous* of Plato. The Druze beliefs, moreover, have been shown strikingly similar to the tenets of the Lamaists of Tibet. There are those who see in the Druzes' practical mysticism one of the last survivals of the Wisdom-Religion of remote antiquity.

A STUDENT OF THEOSOPHY

EDWARD CARPENTER:

A CENTENARY TRIBUTE

[**Mr. Hugh Harris,** educationist and journalist and author of *The Greek, the Barbarian and the Slave,* writes here of a bridge-builder in a figurative but very real sense; of Edward Carpenter, whose individual efforts have contributed significantly to democracy, to human brotherhood and especially to better mutual understanding between East and West.—Ed.]

On the Sussex coast, within easy access of London, is the pleasant seaside resort of Brighton. It was here that on August 29, 1844, Edward Carpenter was born in a family of wealth and social influence. In his parents' home at Brighton the boy was brought up in an atmosphere of ease and comfort. But he early revolted against the narrow conventions and artificialities of Victorian society. One of the liberating influences that helped to extend his horizon was his discovery of the poetry of Shelley—another native of Sussex who renounced home and worldly position in his search for the ideal. His vision was also enlarged by spiritual communion with Nature on the Downs outside the town. He wrote his earliest poems among those open grassy slopes strewn with " that sweet yellow lotus or bird's-foot trefoil, which runs all over the world, in Siberia and Alps and Himalayas the same, one of the commonest and friendliest of all the flowers that grow. " When he moved among the elegant promenaders on the fashionable esplanade, his thoughts turned more and more to the poor and the lonely who dwelt throughout the earth.

At the age of twenty Carpenter went from Brighton to Cambridge University, where he had a distinguished academic career. He became a Fellow and lecturer of his College and a priest and curate of the Church of England. But he felt ever-increasing dissatisfaction with an environment that seemed to him remote from the life of the masses. After much spiritual conflict, he resigned his Orders and Fellowship, and left Cambridge in 1874.

For the next few years Carpenter devoted himself to lecturing for the newly-established University Extension Movement, sharing his knowledge with the inhabitants of the industrial towns of Northern England. Then he found final contentment by closer association with Nature and the working masses. At Millthorpe in Derbyshire, he combined the open-air manual work of a market-gardener with the literary activities of a social reformer. For over forty years—until his death in 1929—he published books and pamphlets (many of them translated into foreign languages) which carried his message far and wide. Some indication of

the significance of his teaching may be gathered from the following quotation from a congratulatory letter sent to him on his seventieth birthday :—

Your books, with no aid but that of their own originality and power, have found their way among all classes of people in our own and many other lands, and they have everywhere brought with them a message of fellowship and gladness. At a time when society is confused and overburdened with its own restlessness and artificiality, your writings have called us back to the vital facts of Nature, to the need of simplicity and calmness; of just dealing between man and man; of free and equal citizenship; of love, beauty, and humanity in our daily life.

The most famous of Carpenter's books, the one which contains the essence of his teaching, is his volume of poems in free verse entitled *Towards Democracy*. Perhaps his most notable prose work is *Civilization: Its Cause and Cure*, a chapter of which on "Modern Science" was published in Russian with a preface by Leo Tolstoy. His autobiography, *My Days and Dreams*, is a fascinating account of his spiritual pilgrimage. Carpenter wrote with insight and authority on a great variety of questions, including art and music, religion and socialism, sex and marriage, animal welfare, prison reform, and many other subjects. As it is impossible to give expositions of all these in a short article, I propose to select for mention here a brief account of Carpenter's work as an interpreter between the Orient and the Occident.

Carpenter's interest in Eastern thought was first aroused by a fellow-student at Cambridge University, P. Arunachalam of Colombo. After taking his degree, Arunachalam returned to Ceylon (where he eventually became a member of the Legislative Council), but the two friends met occasionally in after years and they maintained a lifelong correspondence.

At College the young men had many long and intimate discussions about the philosophy of the East. Some years later, about 1880, Carpenter received from his friend a translation of the *Bhagavad-Gita*, which was then little known in England. The reading of this book induced Carpenter to write his masterpiece.

It gave me a key-note. All at once I found myself in touch with a mood of exaltation and inspiration—a kind of super-consciousness—which passed all that I had experienced before, and which immediately harmonized all my other feelings, giving to them their place, their meaning and their outlet in expression. So it was that *Towards Democracy* came to birth....The *Bhagavad-Gita* gave me the needed cue, and concatenated my work to the Eastern tradition.

In 1890 Carpenter accepted an invitation from his Tamil friend to visit Ceylon and meet a saintly representative of the ancient Wisdom-Religion of India, the Gnani Ramaswamy. For nearly two months he sat at the feet of the Guru, and he also travelled widely over Ceylon

and India. His impressions were published in a notable book *From Adam's Peak to Elephanta,* and part of this work was later reissued separately as *A Visit to a Gnani, or Wise Man of the East.* In his autobiography, Carpenter drew a striking comparison between this Eastern journey and a pilgrimage that he had previously made to Walt Whitman in America:—

One could almost feel this Gnani to be one of the old Vedic race of two thousand or three thousand years back. In this man it was of absorbing interest to feel one came in contact with the root-thought of all existence—the intense *consciousness* (not conviction merely) of the oneness of all life—the germinal idea which in one form or another has spread from nation to nation, and become the soul and impulse of religion after religion. However one might differ from him in points of detail, in matters of modern science or of politics, one felt that he, and his predecessors three thousand years ago, had seized the central stronghold, and were possessors of an outlook and of intuitions which the modern might truly envy. After seeing Whitman, the amazing representative of the same spirit in all its luminous modern unfolding, this visit to the Eastern Sage was like going back to the pure lucid intensely transparent source of some mighty and turbulent stream. It was a returning from West to East, and a completing of the circle of the Earth.

The impression made on Carpenter by this visit was never forgotten. Thirty years later, in his *Pagan and Christian Creeds* he again referred to the conviction which had then seized him that East and West were both destined to make their own distinctive—and complementary—contributions to the World-Religion of the future. He included in this book two lectures on "The Teaching of the Upanishads" (later reprinted separately under that title). These lectures were the substance of talks that he gave to popular audiences in London and elsewhere. They were couched in simple language, free from Sanskrit and the usual "jargon of the Schools," and their favourable reception convinced him that the heart of democracy was naturally responsive to spiritual truth. Carpenter's subjects were "Rest" and "The Nature of the Self," and I should like to quote a passage from the former lecture:—

As civilisation travelled Westward external activity and the pace of life increased—less and less time was left for meditation and repose—till with the rise of Western Europe and America, the dominant note of life seems to have simply become one of feverish and ceaseless activity—of activity merely for the sake of activity, without any clear idea of its own purpose or object. Such a prospect does not at first seem very hopeful; but on second thoughts we see that we are not forced to draw any very pessimistic conclusion from it. The direction of human evolution need not remain always the same. The movement, in fact, of civilisation from East to West has now clearly completed itself. The globe has been circled, and we cannot go any *farther* to the West without coming to the East again. It

is a commonplace to say that our psychology, our philosophy and our religious sense are already taking on an Eastern colour; nor is it difficult to imagine that with the end of the present dispensation a new era may perfectly naturally arrive in which the St. Vitus' dance of money-making and ambition will cease to be the chief end of existence.

In 1927, at the age of eighty-three, Carpenter published his last work, *Light from the East: Being Letters on Gnanam, the Divine Knowledge.* This contained extracts from the correspondence of his deceased friend, P. Arunachalam, together with several essays and articles by Carpenter on cognate subjects. The book discusses the idea of "cosmic consciousness," and reveals an intense desire for a *rapprochement* between Eastern and Western thought.

The centenary of Carpenter's birth has recently called forth several notable tributes to his life's work and teaching. A proposal has now been made by some of his friends and admirers for a public commemoration. It is hoped to fix a suitably inscribed plaque on the house in Brighton where he was born and grew up, and to have this plaque ready for unveiling next August, on the 101st anniversary of his birth.

I am writing this article in Brighton for dispatch to Bombay; it may seem at first a far cry between these two places. But Brighton and district already have visible connections with India. Brighton's famous Royal Pavilion, with its many Oriental characteristics, served as a hospital for Indian soldiers in the war of thirty years ago, and a gateway that is the gift of India commemorates this association. Moreover, on the neighbouring Downs stands a Chattri of white Indian marble, "erected (as the inscription states) on the site of the funeral pyre where the Hindus and Sikhs who died in hospital at Brighton passed through the fire." This beautiful memorial (with its trilingual inscriptions in English, Hindi and Urdu) marks the place where the traditional and symbolic funeral rites were conducted to the low chanting of Vedic hymns. It was on these self-same hills, endued with Nature's eternal loveliness, that Edward Carpenter felt the first promptings within his soul of the Spirit of the Universe. Here began that illumination which was to guide him to deliver his message of world-wide fellowship. Visitors from the Orient should not feel altogether strangers in this Sussex region, and it is hoped that representatives of India and other Eastern lands will participate in the forthcoming commemoration.

HUGH HARRIS

NEW BOOKS AND OLD

TELEPATHY *

The belief that thoughts come into our minds from other minds, irrespective of distance, and that there seems to be good ground for believing that, in favourable circumstances, such thoughts may be knowingly transferred from one to another, has long been accepted as so inherent a probability that for very many years the Society for Psychical Research has tried to devise various means, such as "cross-correspondences" to exclude any telepathic explanation of Spirit messages. It is, moreover, a commonplace in the experience of most people that some such transference of ideas is constantly taking place in ordinary life, if only in such small matters as the receiving, sometimes after a long interval of silence, a letter from an acquaintance to whom one has, apparently by chance, written at the same time. And science, working in its own laborious way, has in the course of the last few years been endeavouring to demonstrate the reality of this phenomenon by series of patient experiments.

One of the most interesting of these was carried out by Dr. J. B. Rhine who, after a long series of tests in the guessing of unseen cards of a special pattern devised by himself, has shown in his published results that the number of right guesses consistently exceeds that which could be attributed to chance. Mr. G. N. M. Tyrrell and Dr. Hettinger have contributed evidence to the same effect; and now Mr. Whately Carington in his recently published book, *Telepathy*, has carried the investigation one step further, by taking the fact of the phenomenon as sufficiently proved, and attempting to formulate a theory to account for it. The basis of this, so far as his own tests are concerned, rests upon the need for some common association, labelled by him a "K-idea," present in the minds of the experimenter and his subject. This might be provided by giving the subject a photograph of the room in which the experimenter was working, and he suggests that these K-ideas might also prove, in earlier cases, to have been simply the thought of the experiment itself. This general theory of "association" might certainly be elaborated by further tests, but it seems to me that more conclusive results might now be attained by coming out of the laboratory and applying the theory to familiar instances.

It might, for example, be used to explain what we speak of as *rapport* between two persons, since that in itself could be attributable to the fact that the two people concerned had so many thoughts in common as to furnish an abundance of "K-ideas." It does not, however, explain the astounding powers sometimes exhibited by mediums in trance, of reading, if we exclude the spiritualistic hypothesis, the mind of the sitter. I have had one such experience, myself, in which any suspicion of fraud was out of the question. The

* *Telepathy: An Outline of Its Facts, Theory, and Implications.* By WHATELY CARINGTON. (Methuen and Co., Ltd., London. 12s. 6d.)

medium and I were complete strangers to each other, and she had not even been told my name, but she gave me, *inter alia*, some strikingly unusual details about my father who had at that time been dead for thirty years. We must, therefore, if such instances as these are to be included, look very much further than Mr. Carington's association principle if we are seeking any inclusive explanation for the phenomena of telepathy.

A further basis for this research is to be found in Mr. Carington's provisional assumption of the personality as dependent upon what he calls psychon systems. These he suggests are composed mainly of "sensa," that is to say, the ideas conveyed to each individual through the stimuli of the physical senses. I very much doubt, however, whether that "mainly" can be justified. It is, for instance, necessary to posit in the first place, some kind of characteristic nucleus (to avoid all the words which have become familiar in this connexion), proper to each human personality, a nucleus that is ultimately responsible for the selection and interpretation of the sensa. That our author is working in the right direction is shown, nevertheless, by his rejection of the physical brain either as the repository of memory or the seat of consciousness. Indeed, in the latter relation he has used his theory of "psychon systems" as an attempted explanation of consciousness; and I infer from this and from certain other evidence that he might be prepared to grant that mind is the sole reality and that all the appearances of the physical world are a form of illusion.

He has not in the work under notice gone very far into the conception of the collective unconscious, though I, personally, believe that many of the apparent mysteries of telepathy are most easily explicable on this hypothesis. This, very briefly, depends on the assumption that each of us is able, according to natural tendency—developed or checked by environment, personal inclination and manner of life—to draw from this universal content the kind of material that he or she is ready or seeking to receive. Thus a Jacob Boehme or a Swedenborg receives impressions of some aspect, not necessarily correct in every detail, of what we may call, for convenience, the spirit world; while an Einstein or a Leonardo da Vinci can draw from the same source the kind of material that could never be arrived at solely by human reason. All inspiration, in short, derives from the capacity of the individual to tap some aspect of omnipresent mind, the repository of all wisdom, the One of which the many present their partial and characteristic reflections.

Although it is not strictly relevant to the subject of this article, I would like to add a postscript in enthusiastic approval of Mr. Carington's suggestions with relation to the treatment of Germany after the war. He writes :—

> In my submission we should take active steps to replace the psychical monstrosity that is the contemporary German Mind by a new and different synthesis as definitely orientated towards good as this towards evil. But we cannot bring about such a substitution merely by preaching at Germans or even by setting them a good example, though it could only do good to try. The new synthesis must grow from within, not be imposed from without. This means that we should take active steps—and I believe no positive action could be more important or worth while—to focus German thought on the achievements

in which they can take legitimate pride, instead of on performances of which, as sanity returns, they will presumably be miserably ashamed. I should like to see, after the war, a definite propaganda "drive" on the largest scale—but not too crude—extolling the truly great contributions that German mathematicians and musicians, bacteriologists and poets, chemists and philosophers—have made to the enlightenment of mankind. When the names of Gauss and Beethoven, Koch and Schiller, Kirchoff and (even) Hegel strike a responsive chord in the German heart, as now the detestable Frederick, the unscrupulous Bismarck, the maniacal Hitler and the obscene Goering; when round these honoured names there has been built up a system of great and ennobling thoughts, as there has of base and degrading round those others; when Germans say "We are a Great People, how can we best serve ?" instead of "We are the Chosen Herrenvolk, what shall we next grab ?"—then the German menace will be dead.

To do that may seem at the moment a distant ideal, but I am convinced of its intrinsic truth and of its practicability if—unhappily a doubtful contingent—the potential makers of the new world would be prepared to undertake the task in the right spirit.

J. D. BERESFORD

[The labours of Psychical Researchers would become less arduous and their progress quicker if the well-established doctrines of the ancient Soul-Scientists were given the serious thought they deserve. H. P. Blavatsky has written much in *Isis Unveiled* (1877) about the power of human thought on human minds and on sub-human intelligences. In her *Key to Theosophy* (1889) she wrote:—

> The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance ?

Again, the Theosophical teaching about the Astral Light needs to be understood, if all the phenomena connected with telepathy are to be satisfactorily comprehended.—ED.]

DESCARTES *

This collection of five Essays by Jacques Maritain on the philosophy of Descartes is rather a treatise on the spirit of Cartesianism, than an exposition of the philosophy of Descartes as a whole. It is lucid and non-technical and will be useful to the advanced student of Descartes. It throws fresh light on some aspects of his philosophy which are not evident either in the *Discourse on Method* or *The Meditations*.

What is the problem with which the book is concerned ? "To-day reason can work usefully at the general reform everyone feels so neceessary only if it first of all cures itself of the Cartesian

* *The Dream of Descartes: Together with Some Other Essays.* By JACQUES MARITAIN, translated by MABELLE L. ANDISON. (Philosophical Library, New York. $3.00)

errors." What are the Cartesian errors then? Descartes was himself a reformer of reason. He rejected the reason of the syllogism and turned to the "instinctive reason" of the common man "when he looks within himself." This "looking within oneself" might have produced a great and profound metaphysics, like that of the Upaniṣads, had Descartes carried it to its logical conclusion, but the direction of his mind lay elsewhere. Descartes "looked within," and he was satisfied with the "intuition" which yielded only the "clear and distinct ideas" which formed the foundations of Science. The unity of Science was Descartes' dream, and the method of discovering that unity also came to him in a dream. (Hence the title of Professor Maritain's book.)

When the mind looks within, in the Cartesian sense, it discovers "clear and distinct ideas" whose logical connection is very easy to follow because they are all deductively connected. Linking self-evident elements by self-evident perception, the mind will thus arrive at the universal knowledge, the *Scientia Mirabilis*, which is the Cartesian dream of the Unity of Science. With this dream are associated two things: "Universal mathematicism" and "the principles of modern idealism." But it seems to me that the former has swallowed up the latter, so that the principles of modern idealism, as found in Descartes, have become secondary to his Naturalism and "universal mathematicism."

Like the *Sāmkhya* system in Indian Philosophy, the Cartesian philosophy has in it a brilliant theory of Naturalism, a mechanistic explanation of the universe (although there is, in Descartes, no theory of evolution as in the *Sāmkhya*). Descartes discovered the *Cogito*, and like Anaxagoras he was the discoverer of a great principle; but, also like Anaxagoras, he failed to make it the central principle of reality. The Upaniṣadic thinkers "looked within" and discovered the identity of the *Atman* and *Brahman*, but Descartes was content to use his *cogito* as only a means to his ontological argument. Descartes discovered a great principle in his *cogito*, but he could not see the universe as spiritual, as the Upaniṣadic seers saw it. The author says:—

> Man becomes spiritualised only by joining with a spiritual and eternal living one. There is only one spiritual life which does not mislead—that which the Holy Spirit bestows. Rationalism is the death of spirituality.

So Descartes (on account of his scientific rationalism) could not discover, or at least could not discover fully, either the nature of the self or the nature of God. He built up a metaphysics in his *Meditations* but subordinated it to his Physics. (Descartes wrote to his friend Mersenne, on January 28th, 1641: "And I must say between ourselves, that these six Meditations contain the whole foundation of my Physics.")

> The Philosophy of Descartes came into the world with the appearance of Christian and geometric heroism, of measuring the earth and finding God in the Soul.

It measured the earth, but did not find God in the soul!

N. A. NIKAM

RACE PREJUDICE AND THE WHITE MAN'S EDUCATION *

Nowadays one can talk about serious and controversial subjects with a fair amount of freedom, and a reasonable chance of not being physically assaulted or (what is worse) given a bad name as a pernicious sort of person. This is especially true of England, though one could make some reservations about the application of indirect and often surreptitious influence against individuals who speak out too loudly or too intelligently against opinions and practices which those in power favour and encourage. In so far as this applies to the exercise of British rule over other peoples it is no worse, though sometimes more subtle, than elsewhere. And as for the comparative freedom of opinion at home in Britain (freedom if you will that is circumscribed by the tone of prevailing propaganda) all critics of British governments should take care to give due credit for what might almost be regarded as an example to the rest of the world.

One is led to think along these lines by considering some of the difficulties inherent in the problem of race prejudice, and particularly of what is referred to as "the colour question." And many people, one hopes, will at least be led to consider this most controversial matter open-mindedly in the direction of school education, than which perhaps there is no aspect more important, by the first report that has been published by the League of Coloured Peoples. Moreover it is published in England. The reader will realise the point of the opening remarks here when it is said that this report, "Race Relations and the Schools," has been compiled by English educationists and teachers. They might have launched out into some well-merited criticisms of race prejudice and victimisation in other countries, but, though their investigations often refer to India and Africa, and other parts of the British Empire, the object pursued is to suggest how to eliminate one source of the evil, the teaching of false and prejudiced views in English schools.

An important part of the work of investigation was devoted to a review of fairly common History and Geography books used in schools. In some way or other the books have been officially approved for general use. The outstanding fact was that Coloured Peoples received scarcely any treatment at all, and when they were mentioned as being part of the population of some country, that was merely incidental to information about the rôles of European administrators, politicians, statesmen, soldiers, settlers and missionaries. And the subject of race relations, which one would expect to be regarded as rather important in the teaching of history about the British Empire, was found to be virtually ignored.

On this soil of ignorance there has been freely scattered the seed of old prejudices. While the lack of any proper treatment of facts about Coloured Peoples might be largely excused in books that intended only to tell British history, what remains serious is the

* *Race Relations and the Schools:* A Survey of the Colour Question in Some Aspects of English Education, with a Number of Proposals and Suggestions. Foreword by G. P. Gooch. (The League of Coloured Peoples, 19, Old Queen Street, London, S. W. 1.)

evident distortion of view in such references as there are to these matters. Leaving aside the huge problem of India, Britain is a "trustee" for sixty-five million Colonial People, and, as the Report says, "the British public and electorate have thereby accepted serious educational and ethical obligations." Unfortunately, when this responsibility of the citizen at home is emphasised, it is often in a form not far removed from plain jingoism, in which only the deeds and gifts of the white man are represented as praiseworthy. One of the most valuable suggestions in the Report to counteract this pernicious propaganda is that more attention should be paid to anthropology, the scientific study of other peoples' customs and characteristics.

Among the examples quoted from school books, and all of them are sadly typical, there is perhaps most irony in this one:—

> Henceforth the country (India) was to be run on English lines, and the bad and barbarous habits of the superstitious natives were to be corrected by the high standards of Christian morality.

This kind of complacent stupidity has certainly been the general rule, but every reader not brought up in Britain should know that more balanced views are allowed to be taught, and there is no great difficulty in finding passages in other books to match this one from a Senior Course History book:—

> Before William I landed in England the rulers of different parts of India were rich and powerful. Its metal works and buildings were gorgeous, its philosophers and religious leaders had gone far in the search of God. India has its own inheritance which Englishmen have often failed to understand. It is not one, but many, its peoples speak different languages and follow different religions....
>
> But now a great many Indians feel that their country is grown up and they naturally want to manage their own affairs... another difficulty is that Englishmen and Indians often do not understand each other.

The most zealous spokesmen for the Coloured Peoples must always try to remember that, so far as England is concerned, ignorance and the inertia of habits of thought count for far more than ill-will or deliberate self-interest in maintaining race prejudice. Books without anti-colour bias can be used freely in English schools, but they often unintentionally offend, like the other kind, merely from custom. A word like "native" has come to be offensive by association with old prejudices, even though it is correct enough philologically, as perhaps was realised by the Indian student at Sandhurst (the famous English military academy). He was asked by a visitor: "How many natives are there at the academy?" "Three hundred," he replied, "and two Indians."

The suggestions made in the Report for Authors, Reviewers and Publishers therefore include replacing the term "native" by proper nouns and adjectives. On occasion when a term is required to denote a person who has not been brought up in Western civilized conditions, the suggestions include "preliterate." Sometimes merely "non-European" would serve. "Indigenous" or even "aboriginal" or "inhabitants of" are harmless. It goes without saying that terms less excusable than "native" need to be expurgated. These include "Nigger," "Chink," "Blacks." When the authors say, however, that it is surprising to find the word "Nigger" still in Nursery Books, they perhaps overlook the quality of innocence we have referred to that is in the use of habitual language. There is no race prejudice behind the word in the rhyme

of "Ten Little Nigger Boys," and though we must certainly try to drop all words that white people themselves have made offensive by their use of them, the champion of the Coloured People needs to keep some sense of proportion lest he spoil his own good case. Many years ago the present writer had an essay returned from a journal owned by the Christian Science movement, with an apologetic letter from the Editor asking for the deletion of all reference to "the pipe and the bowl" because it was against their policy to encourage drinking or smoking. The offending words came in the quotation of the old nursery rhyme about "Old King Cole." Needless to say the astonished author did not feel that he would have encouraged drinking and smoking by quoting this nursery rhyme (his subject was the poetic use of language in nursery rhymes).

Of more serious import is the suggestion that the word "race" should not be used except with scientific caution. Usually "nation" or "people" or "culture" is really meant, so that there is no need for a word which is so much misused. Many of the references to "race" in histories and geographies at present are both ludicrous and harmful. In an admirable Supplement to the Report, Mr. K. L. Little, of the University Museum of Archæology and Anthropology at Cambridge, discusses this aspect in relation to the "Colour Bar" in Britain. Two paragraphs in particular are so pertinent and objective in tone that they are as applicable to any other country's educational system as to England's. Mr. Little is thinking more especially of the Englishman's attitude to the Negro as an example of the general attitude to "Coloured People" as "strangers" in our society. He says:—

> Social, as well as ethical, behaviour amongst a group of people is usually reinforced by the possession, on the part of the group concerned, of similar characteristics of skin colour, physiognomy, language, customs and ideas, and is based, in many cases, on a framework of intermingling family relationships with their mutual and reciprocal obligations. In general, Coloured People are "strange" to English people, mainly because they possess a darker skin colour, somewhat different physiognomy and, less appreciably, somewhat different ways of speaking English. Their "strangeness" in this respect is enhanced also through the fact that, except in the larger cities and seaport towns, a Coloured man is seen rather rarely.
>
> In most human societies, treatment of the stranger is different from treatment of a member of the "local" group. Attitudes towards "strangers" tend, in fact, to be more suspicious, and behaviour less ethical. This is mainly because relations with the stranger tend to lack the moral and social sanctions which apply within the local group and because there is lacking, also, the ties and social obligations which exist in the latter case.

There is of course also the part played in popular literature which reflects and enhances such attitudes. As Mr. Little observes, some writers make the African Continent appear almost literally to swarm with snakes, crocodiles, lions and leopards, ju-ju, fetish and black magic. Popular literature is of course merely an extension in effect of school-book teaching, and calls for the same kind of correction.

Race prejudice in general depends on other important factors, of which economic rivalries and inequalities have been recognised in much modern literature on the subject. Another factor is the rivalry of religious groups or churches which throughout human history have always encouraged the division of mankind while preaching brotherhood. Mr. Little says something

that bears on this indirectly by referring to the unwittingly harmful effect of the teaching of missionaries. He quotes from an investigator of the racial prejudices of Welsh school children who concluded that

> if it is desirable that children should not be taught to hate alien people, it is hardly more desirable that they should learn to feel for them that pity which verges on contempt. It is unfortunate that in some instances, at least, children should learn to look upon the objects of missionary work as "ignorant" and "uncivilised" people, who "ought to be pitied."

We have a long way to go in the educational field alone, in achieving world unity that is organic and creative, but at least there comes evidence from many quarters today of wise effort and honest publicity.

R. L. MEGROZ

[Both the above review and the book of which it treats deal largely in negatives and the problem of race relations and race prejudice urgently demands a positive approach. It is quite possible to school a people to avoid offence and to maintain an attitude of tolerance so long as all goes well and the groups tolerated keep their distance and their "place." But that is not enough. And as long as the equation of differences with inferiority persists, so long such "tolerance" but adds hypocrisy to conceit.

It is not alone or even chiefly for the sake of its victims that race prejudice must be overcome. Cultural, no less than individual, growth demands a constant widening of the circle of interest and of sympathy. The only cure for the ingrowing cliquism from which modern civilisation is sick almost unto death is the recognition of the fundamental unity of the human family. Only when that is grasped can the members of less favoured groups be recognised as men and women like oneself, regardless of their garments' hue, all fellow pilgrims on the evolutionary path.

Non-European speakers in the schools, which the book suggests, may help. Honouring the great of other races is another way to foster genuine appreciation. Still another is going to the roots of their culture, sympathetic study of their great books or achievements or of their legendary lore. The interdependence of peoples economically is easy to perceive; their cultural interdependence is as real. Only when that is recognised and universal brotherhood accepted by the heart as well as by the head can there be true appreciation of variety, on which the richness of the pattern rests.—ED.]

"THE PERENNIAL PHILOSOPHY" *

One more translation of the *Gita* and, done partly in prose, partly in verse, it may prove attractive to some. The marked feature of the volume, however, is the interesting introduction by Aldous Huxley. To begin with, Mr. Huxley regards the *Gita* as one exposition of "the Perennial Philosophy." The name is attractive, though the idea it conveys is not new. It was introduced to modern civilisation, stressed and popularized by H. P.

* *Bhagavad-Gita*, translated by SWAMI PRABHAVANANDA and CHRISTOPHER ISHERWOOD. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 2/4)

Blavatsky. In 1877, in her *Isis Unveiled*, she began to impart this teaching and it has been repeated in Theosophical literature ever since. Mr. Huxley writes that the Perennial Philosophy

has found expression, now partial, now complete, now in this form, now in that, again and again. In Vedanta and Hebrew prophecy, in the Tao Teh King and the Platonic dialogues, in the Gospel according to St. John and Mahayana theology, in Plotinus and the Areopagite, among the Persian Sufis and the Christian mystics of the Middle Ages and the Renaissance.

Does not this sound but an echo of the following written some seventy years ago?

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. (*Isis Unveiled*, II. 98-99)

Theosophy was the name given to this "Wisdom-Doctrine" which Mr. Huxley renames Perennial Philosophy and of which Madame Blavatsky wrote in her *Key to Theosophy*:—

The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.

Sanatana-Dharma (Eternal Religion), *Bodhi-Dharma* (Wisdom-Religion), *Brahma-Vidya* (Divine Knowledge), *Theo-sophia* or Divine Wisdom and other names have been used, to which Mr. Huxley's Perennial Philosophy is but a happy addition. In her *Theosophical Glossary* Madame Blavatsky defined Theosophia thus:—

Wisdom-religion, or "Divine Wisdom." The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

Another idea put forward by Mr. Huxley also is a partial echo of Blavatskyan Wisdom. Quoting Dr. Coomaraswamy he regards the *Bhagavad-Gita*, "a compendium of the whole Vedic doctrine," as "one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind." Mr. Huxley's view is that the Perennial Philosophy was first committed to writing some 2500 years ago. What kind of writing? Sanskrit? Putting aside this very recent date assigned to this "writing" we might logically ask, how was knowledge transmitted prior to those 2500 years? What about the language of the people who built the Mohenjo-Daro civilisation? In 1934 was published *The Script of Harappa and Mohenjo-daro and Its Connection with Other Scripts* by G. R. Hunter, who has continued his investigations on the early Indus Valley script. Then, what about the Egyptian hieroglyphic language? How old does Mr. Huxley compute *The Book of the Dead* to be? It is reported by no less an authority than Wallis Budge to have been in use at least from 4500 B. C. Does it belong to the Perennial Philosophy?

Perhaps it will help Mr. Huxley and other earnest minds to probe a little deeper by reflecting upon the following statements of H. P. Blavatsky:—

We can assert, with entire plausibility, that there is not one of all these sects—

Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism. The religion which the primitive teaching of the early few apostles most resembled —a religion preached by Jesus himself—is the elder of these two, Buddhism.

—(*Isis Unveiled*, II. 123)

When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism.

(*Isis Unveiled*, II. 142)

We repeat again, *Buddhism is but the primitive source of Brahmanism*....Gautama-Buddha's philosophy was that taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas. We need not be surprised, therefore, to find again, in all the fundamental dogmas of the Gnostics, the metaphysical tenets of both Brahmanism and Buddhism.

(*Isis Unveiled*, II. 169)

This Primitive Buddhism, better termed, as H. P. Blavatsky later explained, Primitive Bodhism, is Mr. Huxley's Perennial Philosophy. Of this she writes in her other monumental book, *The Secret Doctrine* :—

Whither can we turn to trace these theosophic ideas to their very root—better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*.

One more point. Mr. Huxley repeats another important idea which, in a score of articles, Madame Blavatsky has reiterated. She predicted the carnage which is now upon humanity if the ideas of Theosophy were not made the foundation of their lives by a sufficient number of men and women. Writes Mr. Huxley in words highly reminiscent of another Theosophical writer of the nineteenth century, W. Q. Judge :—

There will never be enduring peace unless and until human beings come to accept a philosophy of life more adequate to the cosmic and psychological facts than the insane idolatries of nationalism and the advertising man's apocalyptic faith in Progress towards a mechanized New Jerusalem. All the elements of this philosophy are present, as we have seen, in the traditional religions. But in existing circumstances there is not the slightest chance that any of the traditional religions will obtain universal acceptance. Europeans and Americans will see no reason for being converted to Hinduism, say, or Buddhism. And the people of Asia can hardly be expected to renounce their own traditions for the Christianity professed, often sincerely, by the imperialists who, for four hundred years and more, have been systematically attacking, exploiting and oppressing, and are now trying to finish off the work of destruction by "educating" them. But happily there is the Highest Common Factor of all religions, the Perennial Philosophy which has always and everywhere been the metaphysical system of the prophets, saints and sages. It is perfectly possible for people to remain good Christians, Hindus, Buddhists or Moslems and yet to be united in full agreement on the basic doctrines of the Perennial Philosophy.

O.

The Future of India. By PENDEREL MOON. (Pilot Press, London. 5*s*.)

It is doubtful whether any reader of the book will escape moments of intense disturbance. At page 56 the present reviewer was stirred with misgivings for Mr. Moon's India. There the appalling prediction was, blatant in

black and white :—

> For better or for worse India will be converted to the aims and the ways of the West. Gandhi's mantle will fall on no Elisha. The outlook of the peasant will change and is changing. He will respond to the siren voices of his own leaders calling him to enrich himself.

Moon accepts this future complacently, almost fatalistically, without hope of anything finer. Is he so sure that Mother India is incapable of a nobler emancipation than facile imitation of the West? Surely it is possible that, once free, she will reassert her dignity as a nation with a soul and mind of her own? Admittedly there is the danger that she may become a second Japan, like the stained-glass window that William Morris described as a "bad copy of a damned photograph!" However that may be, we beg Moon's leave to doubt whether "the ways of the West" are a target worth hitting. Perhaps the peasants of the old East are wiser than he thinks.

If there is much in this book that sadly rankles, there is also much that is politically enlightening. For instance, on the Hindu-Muslim question the author advises his British countrymen with uncommon shrewdness.

The volume is illustrated with sixteen pages of really typical photographs, which is a great relief from the comfortable pretending of the more orthodox planning publications on "What Britain has done and will do for her Indian Empire."

DENNIS GRAY STOLL

Three Mystic Poets. BY A. C. BOSE. (School and College Bookstall, Kolhapur. Rs. 5/-)

Here is a study of W. B. Yeats, A. E. and Tagore whose poetry is shot through with a mysticism which has only one common feature, a feeling of nearness to the invisible. But the invisible, like the visible, is many-sided and it has its dark as well as its light aspect. The impelling force behind the poetry of the three is not the crystalline spiritual, but is tinged by the world of the Psyche, of Nature-spirits, gods and angels.

The mystic experience of the poet is not that of the philosopher, nor that of the ascetic; these are supplementing aspects and no one should demand to hear from the poet what the philosopher sees or the ascetic cognizes. The mysticism of these poets belongs to a particular category and it will not do to look for philosophic detachment or ascetic precision in their verse.

The immediate sources of their respective mystic intimations are different though similar, and fortunately historically definable. Our author takes pains to trace the influence of the *Gita* and the *Upanishads* on all of them and of the Theosophy of H. P. Blavatsky and W. Q. Judge on the two Irish bards. Good use has been made by Dr. Bose of *The Irish Theosophist;* the old volumes are replete with the writings of both, especially of A. E. If Dr. Bose had augmented his knowledge of the history of the Theosophical Movement of H. P. Blavatsky, his book would have gained in depth; for such a study would have revealed the abiding source of the inspiration of A. E.—the writings of H. P. Blavatsky and especially of W. Q. Judge.

Much has been written about the three poets but these three essays put together unify their messages and reveal the working of the One Light which breaks into three primary colours—the royal red of Yeats, the majestic and arching blue of A. E. and the golden sheen of Tagore. We congratulate Dr. Bose on his fine achievement.

O.

Problems of the Peace. By WILSON HARRIS. (Cambridge University Press, 3*s.* 6*d.*)

Mr. Harris in his Foreword declares his purpose in writing this lucid little book as "simply to indicate as a basis for public and private argument some of the problems with which a Peace Conference must inevitably concern itself when it meets." He begins by elucidating the respective natures of Armistice and Peace Conference, and even goes to some pains to select what he deems to be a suitable place for the latter to be held. Having got these preliminaries out of his system, he is then free to get down to such knotty problems as the task which faces the Peace Conference, the business of frontiers, reparations, minority states, the possibilities of a new League of Nations and even the question of bringing "war criminals" to justice.

All this is admirable as far as it goes. The trouble is that it doesn't go very far. Although manifestly written in the summer of 1944 it seems to have been conceived at some date nearer 1844. Otherwise, how can the question of "frontiers" be real in an age which has known the bombing of London and Rotterdam and Berlin and Dresden, not to mention the advent of flying bomb and rocket? Consider too, not merely the dreadful content, but the very idiom of a sentence like the following:—

> The picture of a Germany resolved to dominate Europe at any cost in bloodshed and brutality and starvation must be perpetually before the eyes of the peacemakers, not to stimulate them to projects of revenge, but lest, in face of the penalties which Germany's crimes compel them to impose on her, they give way to an ill-considered leniency at the expense of Germany's victims. The task must be approached in a spirit of stern justice, and the sternness is as essential as the justice—in the immediate post-war period in particular.

How does Mr. Harris reconcile this high-falutin humbug with the only realistic sentence in his book, viz:—

> But the one thing a Europe enslaved for five years will want beyond all others is freedom; if a liberated State is to be controlled at all it must be by its own Government, not by alien Great Powers, whose tutelage, while no doubt more acceptable than Hitler's, may not be so much more acceptable than they think.

Surely, of all the European States, Germany herself has been most enslaved?—enslaved, too, not for five years but for twelve. And is it generosity on my part or memory which makes me think that an avowed Allied aim in 1939 was the liberation of Germany from the Nazi tyranny? Those days, evidently, are over; and there is to be liberation for the goose and "stern justice" for the gander. "Stern justice" indeed!

The young and middle-aged of half the world are regimented while the men of Mr. Harris's class and generation play chess in the clubs of Pall Mall and the Victoria Embankment. For Mr. Harris Europe is a chess-board and the nations the pawns and pieces. I don't believe it has ever occurred to him that there is no such thing as "Germany," but that there are only lots of Hanses and Elsas, each one a separate ego, unique in his or her own personality; and I don't believe that the political consciousness, as such, can ever even formulate real problems, let alone discuss or solve them. Mr. Harris's logic and realism are like the logic and realism of a child's make-believe world: one size larger than life.

J. P. HOGAN

Our Beggar Problem: How to Tackle It. Edited by DR. J. M. KUMARAPPA. (Padma Publications, Ltd., Bombay 1. Rs. 10/-)

This is a short compendium of the various aspects of the problem as it exists in other countries, and brings out the special difficulties in tackling it in India. The eleven chapters are written by as many specialists in the line and well-known public workers who have tried to solve the problem as far as possible. But, human nature being what it is, we find from a study of their experiences that much has to be done and the general public has to be educated specially on this topic. Donors, seeking the limelight, it is pointed out, support causes which bring a halo to their names. These are not interested in maintaining efficient relief services. Added to this, India is the only country in which fourteen lakhs of the population wander about the streets in perfect freedom.

Indeed, public begging is so common in our country largely because, on the one hand, it carries with it no invidious implications while, on the other, it claims to have the support of religion.

If the Zoroastrian maxim, "Man is born to work and prosper, not to rest and rust....Work is the law of life," is inculcated from infancy under the post-war reconstruction scheme, then perhaps we may hope to solve the problem to a large extent. But before that some of the very instructive ideas given in the book may be adopted, such as the social security scheme etc., and then we may hope to be quickly rid of the beggar pest in the cities. The various statistical and census reports of the provinces and areas under study should enable students of psychology and sociology to understand the problem scientifically and to solve it to the best of their ability; the various attempts at legislation on the problem have also been given to afford legislators a comparative view. Thus this is a book useful to men of all tastes and spheres who are interested in the topic, and we strongly recommend it as a handbook to the social worker, the legislator and the heads of religious institutions.

M. A. JANAKI

The Great Mystics. By GEORGE GODWIN. (The Thinker's Library, No. 106, C. A. Watts & Co., Ltd., London. 2*s.* 6*d.*)

Even those of Mr. Godwin's readers who initially agree with him that mysticism may be dismissed as abnormality, invariably manifesting purely hysteric symptoms, will be inclined to feel, by about his third chapter, that he himself is a shade too hysterical to be convincing; some of them, by the time they reach the end of his book, will inevitably have been converted to the equally extreme view that mysticism is normality invariably manifesting symptoms of the purest saintliness. Such, under the law of inverse effort, is the fate of the propagandist who protests too much—if, indeed, his weapons do not turn in his hands: and Mr. Godwin considers the case of Saul of Tarsus, giving the while, without the least indication of a sense of humour, a beautiful exhibition of high kicks against the pricks.

But surely the real criticism of this book lies in the fact that its case

against mysticism is out of date. It is some time since Leuba "exposed" mysticism, and Freud stated that he had no interest in religion. Arguments from Freudian psychology have long since proved, in the minds of more perceptive psychologists able to synthesize materialistic and spiritual viewpoints, as unconvincing on the one hand as the rubbishy sentimentalities centering on such persons as Therèse of Lisieux on the other.

Where any matter so admittedly subjective as mysticism is concerned, an individual who has undergone no degree of mystical experience lacks qualifications to discuss it; a wise editor would hardly appoint to his staff as dramatic critic a man who had never seen a play. That Mr. Godwin may not always lack qualification is indicated by the sympathy with which, while so far conceding nothing to mysticism as such, he writes of William Blake. Meanwhile, however, one may respectfully suggest to Mr. Godwin that he read Havelock Ellis, whom he clearly reveres, on St. Francis of Assisi, and that he then compare what he reads with what he has himself been impudent enough to write of St. Francis.

R. H. WARD

SHORT NOTICES

I Cannot Die. By *Krishan Chander.* Translated into English by K. A. ABBAS. (Kutub Publishers, 242, Shukrawar, Poona 2. Rs. 2/4) The tragic story of Bengal's famine disaster is here recounted from three points of view: of the foreign Consular observer who remains unconvinced about the existence of famine and attributes the deaths to "a strange and terrible disease"; of the wealthy and pleasure-seeking Indian who would dance and drink and make love and arrange charity balls to feel that he was doing something for the starving; of the actual sufferer. He dies challenging the callousness of those that could have saved the agony of thousands. A musician leaves his loved wife dead on the roadside to wander with their dying child until it dies and he himself succumbs to starvation, his *sitar* in one hand and, in the other, his dead child's wooden toy. It is an agonising story told with a devastatingly ironical effect. Surely, as the dead man warned, he will haunt the living worse than his story does. It is a story full of the fascination of horror, a story that one reads with breathlessness and pain and fears to read again, lest he should weep for that which man has made of man.

V. M. INAMDAR

India's Answer to the West. By CYRIL MODAK. (Kitab Mahal, Allahabad. Rs. 2/-) This dialogue is not an answer to foreign propagandists. It has a much more positive significance. It is more an assertion than a refutation: an assertion of the basic Indian attitude to almost everything of importance in the modern struggle for existence. Mr. Modak sums up this attitude and clarifies what India stands for and strives after. It is a positive and dynamic attitude towards life, refusing to be enslaved by the Western confusion of ends and means, refusing to be tricked into success or expediency at

the cost of moral idealism and therefore willing to pay in suffering for a noble ideal. The potentialities of human welfare in the world's acceptance of this attitude, obvious beyond a doubt, constitute India's answer to the West. A less ready understanding of the Indian attitude by the two foreign interlocutors might have stung Mr. Modak to a more remarkable brilliance but even as it stands the book argues India's case as few others do.

V. M. INAMDAR

Reason and Religion (*A Dialogic Discussion*). By SOHRAB A. KALYAN. (Popular Book Depot, Lamington Road, Bombay. Rs. 2/4) "Reason and Religiosity" would have been an apter title. For it is the Theologian that is routed. "Freethinker" has by rote the arguments of the last-century scientific materialists. He banishes the personal God of theology to set up Mechanism on the vacant throne. He apotheosises reason while admitting inspiration. He rightly decries blind faith, but only to reveal a fatuous belief in modern science. "The conclusions of exact sciences have never been found false"! He recognises the immutability and the eternity of nature's laws but in repudiating Karma denies them operation in the moral field. He preaches evolution but denies design and closes the door to individual advance by claiming death ends all. He deals a blow at Reincarnation as misunderstood by him. He denies any community of teaching or of ethics among the world's religions—an untenable stand! And he denies Free-Will when his whole book is an expression of it. But agnosticism and even atheism as the repudiation of a personal God are half-way houses. And Mr. Kalyan has moved on, but where he has taken the wrong turning is in assuming truth to be concerned entirely with the objective world. The dialogue is seasoned with fine quotations; we would commend one to the author's deeper thought :—

> Leave then the Cross as ye have left carved gods,
> But guard the fire within.

E. M. H.

Selected Writings and Speeches of MAULANA MOHAMED ALI. Compiled and edited by AFZAL IQBAL. (Shaik Muhammad Ashraf, Kashmiri Bazaar, Lahore. Rs. 10/-) Here is a book which every Indian should, and every politically conscious Muslim must, read. These are historical documents which, while flood-lighting the first three decades of this century, provide a proper perspective for an assessment of what Muslim leadership has done—or not done—to continue the work of the Ali brothers. The man who thought of suicide when the Bulgarians threatened Constantinople was no less a lover of Islam than many a self-styled Muslim leader of today, but when it was a question of India's independence the man who put the Muslim League on its feet advocated communal compromise, holding that, when the stake was the nation's freedom, if the two major communities could not achieve such compromise they deserved to be in slavery. His sound practical approach to communal harmony is seen in his first contribution to his own *Comrade*, in which he urges that

> a concordat like that of Canada is not beyond the bounds of practicality. It may not be a love-marriage, born of romance and poetry. But a *marriage de convenance*, honourably contracted and honourably maintained, is not to be despised.

These writings will reveal the many aspects of a great personality but none seem more evident than Maulana Mohamed Ali's love of justice and fair-play and the fact that he was literally a "fighter" for freedom. V. M. I.

CORRESPONDENCE

PHILOSOPHY AND MODERN LIFE

In the March number of THE ARYAN PATH Prof. P. S. Naidu has contributed a thoughtful article entitled "Philosophy and Modern Life." According to him philosophy has to be practical: "Real philosophy is not merely to be talked about, but lived." But how? That is an intriguing question and one that he has not answered.

To my mind the solution is easy if we consider philosophers to be social reformers. Their chief concern is to analyse things that matter and not the things that are treated in books. In fact they must start intellectual associations and clubs where they may discuss things that matter in real life and then they can think of their general application to life.

Mere talk, however, will not do. But certainly I do not agree when he says that living in terms of philosophy is a hard task. All difficulty will vanish if we start with modest things, and ultimately we can rise to the heights of philosophy.

One thing more: philosophy can be made pleasing and instructive in things that matter if teachers of philosophy communicate their thoughts in a popular fashion. They are not asked to come down in their thoughts, but certainly we have every right to ask them to talk according to our intelligence.

B. S. MATHUR

D. A. V. College,
Cawnpore.

EDUCATIONAL FILMS

Motion pictures in general, with commendable exceptions, have not yet risen within a measurable distance of their educational opportunity. We particularly welcome, therefore, the promising experiment being made at Bombay with instructive films. Information Films of India and the Motion Picture Association of India are cooperating with the local Headmasters' Association in offering at a centrally located cinema a series of weekly short shows of educational value, to which students are admitted for a nominal fee. The showings, which are being given on sixteen Sunday mornings, were inaugurated on July 1st by Sir B. J. Wadia, Vice-Chancellor of the University of Bombay.

Besides the President's and other speeches, the first programme included "Our Heritage," a film on Indian architecture, "Tree of Wealth," a film about the cocoanut and its uses, a recent broadcast by H. E. the Viceroy to the Indian people and "The Valley of the Tennessee," a documentary film of the U. S. Office of War Information about a remarkable and widely beneficial reconstruction project in the United States.

The motion picture interests' object, according to the spokesman for Information Films of India, Mr. H. C. Hassum, their Public Relations Officer, is to create interest among teachers and students. Interest in entertainment films requires no fostering—sometimes the contrary! But interest in films of solid educational worth will, we hope, be quickened by these showings. For the most beneficent results, however, it will be necessary for the organisers to resist the temptation to exploit the opportunity by interlarding political propaganda and special pleading, as for the serum interests.

ENDS AND SAYINGS

"_____ ends of verse
And sayings of philosophers."
HUDIBRAS

Science may provide "bountiful goods"; it may, as also claimed by Mr. John D. Ratcliff, compiler of the *Science Year Book of 1945*, "provide security," though that remains to be proved, but definitely it is not "the one force that can set man free."

Sir Alfred Ewing warned us thirteen years ago, in his Presidential Address before the British Association for the Advancement of Science, that man was ethically unprepared for the powers with which science had endowed him. "The command of Nature," he said, "has been put into his hands before he knows how to command himself."

Fear of the potencies of science if unchecked has grown with the recent turning of its energies so largely towards destruction. The common man will need more than the reassurance offered by Mr. Ratcliff that

> Science is not to be feared. It is the dark thoughts in the minds of men that are a danger.

It is true that the danger lies primarily in the dark thoughts of men, but a man with dark thoughts is less of a menace without a bomb than with one.

Any power can be turned to good or evil use but, when to evil, it is quibbling not to call the power itself, so misdirected, evil in that use. Desirable as increased knowledge is, the great need of the day is less the advancement of science than a curb on the broadcasting of dangerous discoveries, and the refusal of scientists to prostitute their services to destructive ends.

Some of the ideas presented by Shri Bharatan Kumarappa in his addresses on "Villagism" to the Rural Work trainees at Pohri, Gwalior, on May 11th and 12th (*The Rural India*, June 1945), serve as a catalyst to contemporary thinking, precipitating irrelevancies and leaving the issues as pellucid as crystal.

> We must be clear in our minds as to what exactly we want to work for—mere material prosperity or human development.

Socialism aims at making available to all, the comforts which Capitalism reserves for the few, and represents therefore an advance. Its will to even-handed justice is an expression of the recognition, however shadowy, of human brotherhood. But even among Socialists, as Shri Kumarappa points out, "the question of whether an abundance of goods is necessary for human well-being is never so much as raised."

Another false assumption which Shri Kumarappa attacks is that labour saving is an unmitigated good. He calls history to witness that for nations to shirk work and leave it to slaves or to colonial races has been to take the high-road to their ruin. And he does not neglect to make the application to the individual, particularly pertinent in Westernised urban India, with its false standards of gentility in regard to work.

Shri Kumarappa makes out a strong case against large-scale production for India, excepting such key industries as provide machinery, raw materials and fuel for small industries, public utilities etc. He shows how producing enormous quantities drives others into unemployment; how competition for distant markets leads to strife; how factory routine deprives the worker of opportunities such as cottage production offers for the development of intelligence, initiative and the artistic sense.

The importance of the mother's rôle in moulding the character and outlook of her child makes it true that, as the Sargent Report recognises, "in any modern community it is even more important for the mothers to be educated than the fathers." The need for women's education is especially stressed by Shrimati Hansa Mehta in the recently published pamphlet, *Post-War Educational Reconstruction*, which contains her address delivered on the 13th of October last at Kolhapur. With a figure of 2 per cent. for literacy of Indian women, as against 22 per cent. for men, the urgency of measures for women's education requires no argument. Any plan for educational reconstruction requires a vast number of qualified teachers to carry it out. "One good teacher," Shrimati Hansa Mehta truly declares, "is worth all the best curricula on paper." The Sargent Report holds that all teachers in Pre-Primary schools must be women and recommends that at least three-fifths of the teachers in junior schools and half of those in senior Basic schools ought to be women. With universal Basic education in full swing, this will mean, Shrimati Hansa Mehta points out, 720,000 women teachers in junior and 300,000 in senior Basic schools, to say nothing of the Pre-Primary schools' requirements. And there were only 40,000 girls in the upper sections of high schools when that fairly recent report was framed! But educational reconstruction, as the writer emphasises in her introduction, can only be a part of a general plan of national reconstruction. Poverty, prejudice, child marriage and, in parts of the country, purdah, are obstacles that must be overcome before girls' education can come fully into its own.

In *Human Values*, an outspoken pamphlet, Mr. Jehangir B. Petit of Bombay challenges "The Art of Bribery and the Sale of Titles." Titles went well with swords and lace cuffs and knee-breeches. They are anachronistic today, though we have no quarrel with the English that alone among democracies they cling to faded trappings of a waning order.

Titles, however, play upon a common human weakness—vanity, amusing in a strutting child but less so in his elders. And in a subject country they are open to more serious objection. In honouring a Jagadis Chandra Bose or a Tagore any government would honour itself. But titles there have been and are, that to the commoner proclaim inscrutable the ways of kings. When an Indian who has acted in favour of the ruling power at his country's expense is knighted, suspicion is pardonable, however unjust in certain cases. If a causal connection exists in fact, the mark of "honour" is a badge of shame. Honour is, like nobility, innate or self-achieved. It

cannot be bestowed, though honours can, it is alleged, sometimes be bought, and honour sold.

The conviction of Dr. G. Arbour Stephens of Swansea, Wales, that world peace depends on peace in India, "the centre of the world," has led him to emphasise repeatedly the need to enable India's young to have adequate nutrition in the form of milk or milk products. He supplemented a challenging article in *The Medical World* of 23rd February with a later-published letter on the subject. The development of air transport will make the India of the future the central air junction of the Eastern hemisphere, which, Dr. Stephens argues, gives Indian health a key importance. If the present lack of nutritive standards in the feeding of the Indian child is allowed to continue, the air-junction may well prove the distribution centre of disease.

That milk for the Indian masses is a luxury article is a too-well-known fact. Dr. Stephens knows it from personal observation. His sympathy for the underfed Indian children has led him to stress the need for action but the major efforts must be made here. It is a question which is closely connected with the chronic rural poverty and has therefore to be planned for and solved in the reorganising of the country's resources in the post-war period.

"The Platonic Academy" of Florence, founded in the early fifteenth century by Cosimo dei Medici and developed by his grandson "Lorenzo the Magnificent" is written of most interestingly by Prof. Herbert L. Stewart of Dalhousie University, Nova Scotia, in the April *Hibbert Journal.* While not a formal institution, it played a significant part in the Renaissance as a rallying centre for exchange of thought among those quickened by the same new interest in the Greek texts. It aimed as much at cultural enrichment as at religious adjustment. It owed its origin, however, largely to the suggestion that a study of Plato might bring out the unity which underlies religious differences and so help heal the split in Christendom. The ultimate aim was "to find a religious principle somehow harmonising the world's philosophies."

They made no mistake in turning for that to Plato, so rich in mystical suggestiveness and in insistence on a real unity beneath the contradictions of formal expression. If they sometimes set the literary charm of the *Dialogues* above "the speculative depth" of their thought it was not by deliberate choice but through absence of philosophic insight. And, as Professor Stewart writes, not a few later "keen 'Hellenists' issuing beautiful editions of the *Dialogues*...have suffered under a like disability"! The Florentines at least did catch an

> occasional glimpse, genuine though soon forgotten, of the great principle of the science of religions; that not through coincidences in dialectical formulæ—however surprisingly numerous one may discover these to be—but through sympathy on a level deeper than dialectic is unification to be found.

The world's religions *are* the same in origin and essence, rooted as they all are in the unchanging Truth, but there is not one that is free from superstition and corruption. Any movement to uncover their common source, whether in mediæval or in modern

times, deserves the sympathy of all who set truth above dogma, ethics above creed.

The well-known Italian thinker, Signor Benedetto Croce, in a closely argued dissertation, "Considerations on the Moral Problem of Our Day" in the April *Horizon*, traces the recent history of economic thought. He brings out how the Marxist historical materialism and its ideological offspring have negated human and spiritual values thus rendering possible the present collapse of moral values. Communism, Fascism or Nazism represents in one or another form the denial of spiritual values or their subordination to economic and social ends. "The supreme moral concept of liberty was overturned...by the fantastic universal economic Determinism which contorted intellectual thought." This insistent emphasis on economics pushed more and more into the background the moral values which in the final analysis should be the solvents for economic conflicts. Rightly does Croce oppose determinism as any effective guide to life when he declares:—

> The problem, the only problem in practice is to act justly, which means morally in concrete cases, in other words, to establish and promote the greatest degree of liberty of human creativeness possible in given conditions. Any other form of justice which may claim to establish itself through the exclusive adoption in all situations of one or other of the opposing economic schemes is Utopian.

One may not accept his assumption, however, that "there is no other justice existing in the world but that which operates in reference to each individual case." Evidence is voluminous that the concept of justice is deducible from the operation of the invariable laws of nature that govern all existence.

Croce rightly believes that the way out of the present *impasse* is not through "barren and coercive political assemblies" or through "planned political restorations of old gospels" but only through "the consciousness of man's mission and duty, the one force which, if he so wills it, never fails man...." And in what else can man's mission consist but in rehabilitating the discredited human and spiritual values and making them the basis for the future?